

of its first parents, who has sent millions
and millions
to hell already, and who would have let
none escape unless
his wrath had been appeased by the blood
of His own son,
is, as _ Herbert Spencer feelingly remarks,
immeasurably
crueller than that Fijian God who is alleged
to feast on the
souls of the departed.
Needless to state that the Supreme Being
loves us all
alike with an everlasting love, that He
punishes us justly
for every sin not in anger or vengeance,
but only to cleanse,
to heal and to bless and that in His
everlasting arms we lie
now and to all eternity. Yea, by Him we are
exalted, trans-
formed, transfigured, beyond the might of
the subtlest
pollution. We are the children of the
Infinite One, the heirs
of the wisdom of the ages, proclaimed
crown-princes of the
vastest dominions. We, uplifted to the
summit of humanity,
rejoice in the sun-shine of the Divine
Mother.

CHAPTER XVI.

**THE RISHIS* CONCEPTION OF GOD'S LOVE TO EVERY
MAN INDIVIDUALLY ; INSTINCTIVE CRAVING OF
THE SOUL FOR COMMUNION WITH GOD.**

According to the R'ishis, God's love is not
merely universal
and general but individual and particular.
He rules us not
merely by general laws but His grace
comes to us through

special channels in order to remove the
peculiar wants of each
individual. Thus we find that while we live
in tho atmos-
phere of general providence where every
law promotes our
happiness and every portion of the
machinery of the divine
government contributes to our enjoyment,
at the same
time we feel aid cannot but feel that very
near our hearts
is He, our loving Father, whose arms are
out-stretched to
relieve the wants of every individual.
Seemingly standing
aloof, He is really planning, designing,
shaping, ushering,